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Again, some of us have read *Nicholas Nickleby* with the idea that Dickens was satirizing the type of education depicted there. This was an erroneous belief, however, if Mr. Burnett is correct; for on pp. 95-97 we find a quotation from *Nicholas Nickleby*, accompanied by this estimate: "His [Squeers's] practice as an educator was founded, unconsciously, on sound enough theory." One might hazard the opinion that a happier illustration could readily have been selected.

The reviewer considers the chapter on "Classroom Management" as the most sane and helpful in the book. The author very properly emphasizes the value of thorough preparation for each lesson, of judicious seating of pupils and economical passing of supplies, of keeping pupils busy, of reserved yet friendly bearing on the teacher's part, etc.

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Essays in Experimental Logic. By JOHN DEWEY. Chicago: The University of Chicago Press. Crown 8vo. \$1.75.

It is a commonplace that within little more than a generation the adoption of the evolutionary standpoint has transformed the entire field of intellectual endeavor. Science has had to be rewritten, the arts have not been left untouched, and even theology is showing the influence of the hypothesis which, as at present known, is the contribution of our age to the history of thought. There is, however, one exception to the rule, namely, the subject of logic as taught in by far the greater number of colleges and universities the world over. Logic is the Rip Van Winkle of the contemporary intellectual world.

There are signs that in the United States at least this anomalous situation is not to last much longer. Courses in logic will either be remodeled or cease to constitute a vital subject in the college curriculum. The publication of the book which may be regarded as the voice of evolution in the temple of logic is therefore most timely. Whatever one may be inclined to conclude regarding the conception of thinking for which Professor Dewey is spokesman, none but those who are satisfied to offer a perfunctory course in logic can afford to neglect this series of essays. Nor is the book significant only for teachers of logic. It is, on the contrary, of first importance to all who are themselves investigators or are desirous of gaining an insight into the nature and meaning of investigation.

If the limits of space imposed make it permissible to murder a living presentation by dissection, the gist of the volume may be put briefly thus: There is no thinking *überhaupt*, and no *pure* logic. Thinking always originates in particular questions and ends with specific answers; it is inseparable from concrete problematic data, and does not aim to satisfy an abstract standard, but to solve a particular problem. In other words, there is no such thing as

naked thinking; there are numerous thinking processes, each dressed in its own garb of experienced data.

And so of logic, or reflection upon thinking. As there is no thinking at large or in general, so there is no logic at large or in general. There are no such things as forms and principles of thought which hold irrespective of any difference in the objects thought about. Logic, too, must be satisfied to hobble around among concrete problems, or, at all events, to make only such flights as attachment to the concrete will allow. A bird's-eye-view, yes; but a bird's-eye-view of definite empirical problems and specific empirical solutions. "While eliminating the particular material of particular practical and scientific pursuits, (1) it may strive to hit upon the common denominator in the various solutions which are antecedent or primary to thought and which evoke it; (2) it may attempt to show how typical features in the specific antecedents of thought call out divers typical modes of thought-reaction; (3) it may attempt to state the nature of the specific consequences in which thought fulfils its career."

Not axiomatic laws of thought, then, and an infallible, undefiled thought-device, constitute for Professor Dewey the subject-matter of logic, but rather "the typical investigatory and verificatory procedures of the various sciences in which thought actually brings to successful fulfilment its dealing with various types of problems," and the changes thus introduced into the world of experience itself. For so intimate is the relation between thinking and experience that not only is every thought-process "a specific procedure relative to a specific antecedent occasion and to a subsequent specific fulfilment," but thinking modifies the experience in which the thinking is done. Reflective inquiry does not end in a mere "spectator-like apprehension of terms and propositions." It is the thesis of the essays, says Professor Dewey, "that thinking is instrumental to a control of the environment, a control effected through acts which would not be undertaken without the prior resolution of a complex situation into assured elements and an accompanying projection of possibilities—without, that is to say, thinking." Through experiment thinking brings about "an *actual* alteration of a physically antecedent situation in those details or respects which called for thought to do away with some evil."

At the conclusion of so brief a review of so commanding a book it is difficult to say which would be the greater impertinence, criticism or compliment. Professor Dewey has had a considerable share of both, but what he deserves just now is careful reading.

In the present volume chaps. ii-v, inclusive, represent essays previously published in the co-operative venture entitled, *Studies in Logical Theory*, while the remaining chapters, excepting the first, are in part reprinted from various philosophical journals and in part rewritten. For this reason the reader may find it advisable to read the first or introductory chapter last.

M. C. OTTO